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MAY, 1954

Ontario Indian Schools' Teachers Meet In Toronto



INDIAN COUNSELLOR — Dan Kennedy, college educated and long experienced in Indian problems, poses with Prime Minister St. Laurent when the premier was made a chief of the Plains Indians in 1950. Mr. Kennedy, an Indian himself, is about 84, and lives at Montmartre, Sask. He says development of idle farmland on the reservations would give economic security to the Indians, while saving money for Canadian taxpayers.

Blood Indians Operate Own Social Plan

CARDSTON, Alta., April 21 — These are prosperous days for the 2,175 Blood Indians on their 353,000-acre reserve between here and Lethbridge, 40 miles northeast.

Cashing in on the natural resources in their territory, the Bloods have boosted their tribal bank balance to \$663,000 from \$532,000 in the last year. The funds are held in trust in Ottawa, earning 5 per cent interest.

The tribe achieved the increase while maintaining its own social welfare and security programs, and acting as interest-free banker to stake Blood families on the way to home, farm and ranch ownership.

The band revenue for the last 12 months is estimated at \$435,-

500, comprising \$347,000 from agricultural leases issued to white farmers, \$11,000 from grazing leases, \$67,500 from petroleum leases and \$10,000 from royalties on gravel and coal.

Apart from band funds, individual incomes brought the Bloods more than \$1,000,000 from private agricultural operations, wages, treaty money, family allowances, old age pensions and other sources.

That is how the money filled the tribesmen's purses. How do they spend it?

(Continued on page 2)

TORONTO, April 21, 1954 — For the third consecutive year the teachers in service among the Indians of Ontario held special meetings of their own during the annual session of the province-wide Ontario Education Association this week. The meetings were under the direction of Mr. E.M. Joblin, M.A., Principal of the Indian School at Muncey, Ont., president of the Indian Education Section of the O.E.A., and were held at University College of the University of Toronto. Some thirty to forty teachers were in attendance.

On the first morning, Mr. Harry Low, director of the Bureau of Current Affairs with the Department of National Defence, gave a thought-provoking talk on "What are our values in Education?" Mr. Low was for many years with the Department of Education of the University of Manitoba. In 1951 he visited the Northwest Territories, in the name of the Canadian government, to study the local school problems of the area and suggest appropriate solutions.

Following a brief discussion, Miss Helen Delaporte, of the Auxiliary Classes Branch in the Toronto Board of Education, explained better means of servicing the true needs of Indian boys and girls attending the federal schools.

The highlight of the second and last meeting was a brilliant yet thoroughly practical address by Dr. C.D. Gaitskell, on the value of "Art in General Education". Born and educated in British

Columbia, Dr. Gaitskell has known and admired the Canadian Indians since his childhood. He is at present director of art education for the province of Ontario. In his expert opinion, creative art can contribute tremendously in bringing security and happiness to the young Indian child.

Major Davey's Address

"Teachers in federal schools for Indians are not always aware of the scope of our educational work," said Major R. F. Davey, in an address to the Indian school

(Continued on page 2)

BISHOP LAJEUNESSE HAS RESIGNED



His Exc. Bishop Lajeunesse, O.M.I.

Most Rev. Martin Lajeunesse, O.M.I., Vicar Apostolic of Keewatin in Northern Manitoba, has resigned because of failing health, the Canadian Catholic Conference announced recently.

tawa according to the schedule published in the last issue of the Indian M. Record.

The return trip will begin from Ottawa, June 30th, via Colonial Coach Lines and from North Bay, thence via C.P.R. for Winnipeg and western points.

Arrangements for meals and lodgings in Eastern Canada have been completed in Ottawa and Cap de la Madeleine, where a 300 bed tent-hostel is being erected.

100 Pilgrims from Western Canada

OTTAWA, May 15th — According to the latest report received by the Director of the National Indian pilgrimage, the number of pilgrims coming from Western Canada will be over 100. From the Yukon, the N.W.T. and Alberta, between 30 to 40 pilgrims are expected, while from Manitoba and Saskatchewan, including the Keewatin Vivariate, 50 Indians and 10 missionaries have registered.

Meanwhile, 16 pilgrims from the Vicariate of Prince-Rupert in Northern B.C. will travel via Canadian National Railway as far as Winnipeg where they will meet the main group, which will travel as far as North Bay, via the Canadian Pacific Railway.

At North Bay 16 pilgrims from the James Bay Vicariate will join those coming from Western Canada.

Three Colonial Coach Lines chartered buses will transport the pilgrims to Midland on Thursday June 24th a.m.; in the afternoon the pilgrims will proceed to Ot-

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"It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every subject taught, be permeated with Christian piety."

(Leo XIII)

Editorial

A regretful deviation of Christian spirit has been noted among Catholics, specially in education. Living constantly among non-Catholics, and witnessing a well organized public school system, quite a number of Catholics are not aware of any difference between neutral and Catholic schools, or if they recognize the one in theory, in practice they act as if it did not exist.

The non-denominational school is the one in which abstraction is made of the existence of God and of religion. This is a non-religious school. It is contrary to the basic principles of education.

As early as 1895, the Congregation of the Propagation of the Faith, in Rome, wrote to the Bishops of Canada:

"In certain minds a false opinion is arising, that the so-called neutral schools do not offer any danger and that Catholic children may frequent them without peril. Leaving aside other reasons, these so-called neutral schools, by the fact that they exclude from their precincts the true religion as well as the others, offend it grievously in denying to it the first place which it should occupy, human life, and more specially in the education of youth."

"It is not allowed to believe that the private action of the parents can fulfill this lack. This remedy can, at the most, alleviate the evil and it does not excuse the regrettable existence of a God-less educational system in the schools. Prestige of religion will necessarily be weakened in the mind of the child, when he realizes that it is deprived of public honor and relegated to the home. What then will happen if careless or busy parents do not act strongly and do not endeavour to give either by themselves or by others, to their children outside of the school, an adequate religious formation."

To those who are tempted to justify, in view of particular circumstances, certain neutral schools because they do not offer as much danger as others, let us recall what His Holiness Pope Pius XI wrote. Having stated that in certain schools, religious instruction is given very briefly, (and we add: after school hours),

"it is not enough that a school may be judged to conform with the rights of the Church and of Christian family so that it may be worthy of attendance by Catholic children. So that this conformity be real, it is necessary that all the teaching, all the organizations of the school, the personnel, the curriculum and the textbooks be inspired by a truly Christian spirit, in such a way that religion must be the foundation and the crown of all teaching, at every level, not only elementary, but secondary and superior."

So that a non-denominational school, according to the laws of the country, may be recognized de facto, by Catholics, it is not therefore sufficient that its personnel be of the Catholic faith.

Evidently the Church takes into account various circumstances, meanwhile, forbidding attendance in neutral schools. There are certain circumstances where without breaching this basic principle it is permissible to be moderate in its application, when there are good reasons to do so. But it is not left to anyone of us in particular, to decide whether or not we can take advantage of this tolerance. It is up to the Bishops to decide in each particular case.

G. L., O.M.I.

Ontario Indian School Teachers...

(From page 1)

teachers of Ontario. "Due to isolation, they often forget the true dimensions of our federal school system and that it offers them a much wider scope for service than any school system in the Provinces. It is truly a big organization.

"There are 26,000 Indian pupils in our own schools and 3,300 in non-Indian schools. The Indian Affairs Branch operates 67 residential schools, 30 seasonal schools and 347 day-schools from Lennox Island, P.E.I. to Queen Charlotte Island, B.C. It directs the work of 900 teachers.

"In 1946, there were 7,000 children registered in Grade I and 2,239 in Grade II. In 1953, there were 8,400 in Grade I and 4,400 in Grade II, an increase of 50%. Grade VII shows an increase of 100% and Grade VIII 120% for the same years. In British Columbia alone, there were only 23 Indian students enrolled in High School in 1947; there are now 349. In 1945, the Indian Affairs Branch spent \$2,225,000.00 for Education; in 1954, it will spend \$11,500,000.00. These are evidences of very considerable progress, and there are more to come. You belong to an organization that is doing wonderful work.

"Our aim is to bring about the gradual integration, not assimilation, of the Indian people within the Canadian Commonwealth. Through schools and other services, we strive to develop leadership among the natives so that they will assume an increasing measure of the responsibilities and privileges of mature citizens and thus secure their own place in our economy.

"The Department is happy to see the Indian school teachers meet together regularly and discuss their numerous problems. These discussions and the conclusions reached contribute to the whole organization. Teachers in the field are responsible to suggest improvements to the department officials in Ottawa. These suggestions are always welcomed."

The meetings came to a close with the appointment of new offi-

cers. MM. Rodrigue LeMay and Michael Track from Ottawa, Regional Inspector Mingay and Col. Bernard Neary were among the guests.

Blood Operate...

(From page 1)

The individual incomes are enabling tribesmen to enjoy a much higher standard of living than ever before. Big sums are being used to expand farming and ranching operations.

Band funds are being put by for many purposes, including three important programs — housing, farming and cattle ranching — designed to set ambitious Blood families on the path to success. Each project is financed with band money and advances are repaid on easy, interest-free terms.

Under the ranching program, the Blood Indian council each year selects 10 applicants to launch into cattle ranching. Each must put up 10 tons of hay for winter feed, then is advanced five cows in calf by the band, on the understanding that the advance will be repaid with five steer calves in three years.

More than 50 families have been started as cattle ranchers, including 10 last fall.

Dams and water systems are being built, improving living conditions on the reserve. Relief is provided for the needy and some special pensions are maintained.

Monthly per capita payments from the band funds are also made to the Bloods. In December, every man, woman and child in the tribe received a \$15 bonus. Payment for the first five months of 1954 is \$10.

CREE PROGRAM ON CFAR

FLIN FLON, Man. — Since mid-December 1953, radio station CFAR, broadcasts a special program for the Catholic Cree Indians of the North. Rev. Father Lucien Lavigne, is the producer, while the pupils of the The Pas R.C. Indian Residential school are in charge of the musical part. This program is broadcast every Sunday at 2.15 p.m.

NEW BOOK

THUNDERBIRD

By Wallace Havelock ROBB

Abbey Dawn Press, \$3.50

We recommend highly this book which came to us recently from Abbey Dawn, Kingston, Ontario, Canada. "THUNDERBIRD" by Wallace Havelock Robb is a historical novel inspired by the author's original discovery of hitherto hidden Mohawk lore on the Bay of Quinte. The actual conception of the work came with the first "really reliable" confirmation of the legend of prehistoric Vikings on the Great Lakes and the St. Lawrence.

The author is well qualified to present the material in the book. His interest in Indian lore has been long and thorough and has received Indian approval and recognition. He was initiated into the Mohawks and given the name Gonragon Odonyoh (White Eagle) and was invested with the rank and title of Ganaydanondakto (Pine Tree Chief).

THUNDERBIRD is rich, not only in Indian lore, but also in Indian names, expressions, customs and beautiful poetry.

Our readers will be happy with their purchase of a copy which may be procured for \$3.50 postpaid. Please order from Abbey Dawn Press, Kingston, R.R. 1, Ontario, Canada.

(Reviewed by Dolores M. Becker.)

Indian Nuns Join National Pilgrimage



Sister Catherine Tekakwitha, S.G.C., born Flora Nishopit, is shown here with her mother Menie, at the Albany school. She will be one of the four Indian Grey nuns of Ottawa, who were born near James Bay, who will attend the National Indian Pilgrimage in June. With them two Indian girls, working at Our Lady of the Assumption Hospital at Moosonee will join the Pilgrimage.

Pilgrims to Visit Quebec Citadel

QUEBEC — Through the courtesy of Brigadier F. J. Fleury, Commandant of the Quebec Citadel, the Indian pilgrims will make a tour of the citadel on June 28th, on the occasion of their visit of Quebec city.

The complete itinerary includes a visit to the famed Quebec Coliseum, to the site of the first seminary for the Hurons, the Palace Hill, the Seminary, the Basilica, the Terrace of Chateau Frontenac, the Ursulines Convent (where the first Indian girls were admitted to school in Canada) the Provincial Parliament and the Provincial museum.

Then at the choice of the pilgrims, there will be a visit of the Citadel, including the famed "Bastion du Roi" or a visit to Sillery, where the first Jesuit mission was established in Quebec, and the University.

Then all will meet at the "Centre Durocher" for supper; then the pilgrims will proceed to Lorette, and after a visit to the historic church, they will attend the opening of the historical pageant presented by the Hurons, on the occasion of the third centenary of their mission.

Kateri's Mother Native of Cap de la Madeleine

The mother of Venerable Katerie Tekakwitha was born near Cap de la Madeleine, and she was brought at an early age as prisoner of the Iroquois to Laprairie.

At the east end of the City of Cap de la Madeleine, can be seen an ex-voto chapel, in memory of the first chapel erected at the Cape by Father J. Buteux, S.J., for the Indians, in 1651.

During their stay at Cap de la Madeleine, all the Indian pilgrims will have the occasion to visit this memorial chapel.

Sioux Indian Madonna

This Indian concept of Our Blessed Mother, under the title of "Our Lady of the Sioux", comes from the South Dakota prairies, home of the Sioux nation.

The painting was made by Brother Bonaventure of the Congregation of the Priests of the Sacred Heart. For several years this amateur student of Indian art has been working at St. Joseph's Indian School, Chamberlain, S. Dak. It is hoped that a chapel of Our Lady of the Sioux will be constructed at the Indian school.

Indians In Ten States To Be Affected By Pending Federal Termination Bill

WASHINGTON, D.C. — Termination bills now before Congress apply to more than 66,000 Indians in 10 states, or a rough 1/7th of the Indian population. They are the result of a mandate by Congress enacted before the close of the last session.

The bills vary greatly in detail, but all provide for the eventual termination of Federal trusteeship over Indian property and would make the Indian subject to the same Federal and state laws as other citizens. Federal responsibility for special services such as roads, health, and education would also be terminated.

The tribes concerned are allowed time, ranging from three months to about three years, to determine how they wish to operate on their own and suggesting certain alternatives.

The California bill affects some 31,000 Indians and is unique in that it provides for the extension of a tax-free period and trusteeship for older Indians and limited protection for minors.

Three other bills affect 2,000 Indians in western Oregon; 2,000 Klamath and 4,200 Flatheads. The Klamath have fine timber. The Flathead have timber, irrigated land and a valuable water power project. In each case, tribal assets would insure economic security if properly managed. Premature Federal withdrawal could result in dissipation of the assets and in poverty for the Indians.

A Kansas bill pertains to 2,400 Indians in four tribal groups. These groups protest termination as a threat of loss of land holdings and a lowering of living standards for many of those who will be required to pay taxes. They point to the run-down condition of their land and the lack of farming equipment as an urgent need for a rehabilitation program.

Centering about a proposed program to assist tribal members to find employment and relocate away from the reservation, the Turtle

Mountain bill involves some 8,900 Indians in North Dakota. The State is said to oppose this program, urging instead a rehabilitation program on or near the reservation.

Florida Seminoles numbering 870 ask for extension of the termination period from 3 to 25 years. A Texas bill affects 420 Indians. In addition to transferring the tribal land to Texas, a debt to the U.S. of \$39,000 which could be collected only by selling the tribal land, will be cancelled.

The Menominees

The 3,000 Menominees affected are probably better prepared for termination than most of the Indian groups in the country. Their bill authorizes the employment of specialists to plan for the future management or disposition of tribal assets and for an immediate payment of \$1,500. to each tribal member from tribal funds on deposit in the U.S. Treasury. The Menominees ask for additional time, claiming that the merger of the reservation into surrounding counties would mean taxes costing more than the income of \$200,000. realized yearly from the tribal forest and mill.

The matter of timing is perhaps the one which has aroused the greatest amount of controversy. Reflecting the keen apprehension on the part of the Indian population over these proposals, the most revolutionary in Indian affairs in decades, the National Congress of American Indians called an emergency legislative session in Washington in March. Indian leaders met with members of Congress, and were also received by President Eisenhower.

THE WAR THAT NEVER HAPPENED

OTTAWA — Hollywood's "Saskatchewan" was filmed in Alberta, and it depicts an Indian war that never happened. Late in March the curious sense of history of Hollywood producers was questioned in the Canadian Parliament when an ex-R.C.M.P. charged that the film distorted Canadian history and put the Mounties in a bad light.

The film depicts incidents alleged to have taken place in 1877. The story centers on an invasion of Canada by the Sioux from the United States; the Sioux allegedly tried to talk the Canadian Cree Indians into joining them in a war on the Whites.

The film was actually produced in Alberta, 250 miles West from the nearest point in Saskatchewan. According to General G.R. Pearkes, VC, "the film is an affront to the memory of certain great Canadians who by their tact and good judgment averted Indian warfare in Western Canada. At no time in the long record of the R.C.M.P. did troops of that force

engage Indians in murderous battle, killing large numbers of natives.

"Rose-Marie"

While "Saskatchewan", despite its picturesque setting at the foot of the Rockies, pretends to be a historical narrative, a new issue of the ever popular operetta "Rose-Marie" is definitely artistic in its conception and very enjoyable. An Indian friend of the writer, who himself has witnessed many a rain dance on the Western plains, remarked: "The Indians never danced so well as in this film." The setting is spectacular, and the singing is really excellent,

LIVING TOTEM POLE



Koda Indian Dancers, who will encamp and perform during Outdoor, Sports, Travel and Trailer Show, Feb. 19 thru 28, in the International Amphitheatre, form living totem pole. They are, starting from the low man, Fred Lorenz, Tom Peterson, Billy Boehm, Mary Ann Grossklas, Dick Benson, and Bill Edwards. They are members of Chicago Explorer Post 2020 of the Boy Scouts.

Signs of Progress

TORONTO, Ont., April 21 — Col. Bernard Neary, former superintendent of Education with the Indian Affairs Branch and now director of Thomas Nelsons Publishing Company in Canada illustrated the progress accomplished by the Education Division of the I.A. Branch.

At the annual meeting of the Indian school teachers of Ontario today he exclaimed: "Ten years ago, you were complaining that you could not secure enough pencils and notebooks for all your pupils. This year, your major complaint is that the department is slow in furnishing your classrooms with maps of Europe. Isn't that a sign of the times!"

There is just one right way to brush teeth — outward from the gum to the biting edge, both and back. This removes particles of food which otherwise form acids that cause cavities.

Strange Drawings and Inscriptions

MILK RIVER, Alta. — Mysterious drawings and inscriptions along the cliffs of the Milk River in Southern Alberta attract new attention after puzzled archeologists claimed they contained everything from Egyptian inscriptions to the world of prehistoric cavemen.

Following the river which runs in a bed generally parallel to the American border for a distance of 120 miles, the strangely shaped "hoodoos" are covered with petroglyphs depicting buffalo, horses, spears, and humans, as well as undetermined objects.

These strange writings were found as early as 1855, but no one has been able to explain their origin. Some say the writings are those of an unknown and now-extinct race of people, while others say a band of roving Indians was snowbound at the spot, and recorded their experiences in the stone.

Early Indians believed the place was a meeting place of the spirits, who carved mysterious messages which could be read only by a few chosen mortals. Later Indians attributed the designs to white men.

More recently, amateur archeologists visiting the site claim the writings contain everything from Pheonician and Egyptian inscriptions to the prehistoric work of cavemen.

Most of the carvings are in groups, and seem to portray an events, like a hunt or fight. Only a few of the carved rocks have fallen or cracked and most of the writings remain in an excellent state of pre like drawings. In servation.

Archbishop Sinnott Dies in Winnipeg

WINNIPEG, April 18—Most Reverend Alfred Arthur Sinnott, D.D., former Archbishop of Winnipeg, died peacefully this morning at the age of 77.

On Dec. 4, 1915, the Archdiocese of St. Boniface was divided by Pope Benedict XV, and Winnipeg was created an archdiocese without any suffragan sees and directly subject to the Holy See. Five days later Mgr. Sinnott was appointed Archbishop of the new see.

He was faced with the tremendous task to build up in the pioneer Diocese, and the flourishing condition of the Church in Western and Northern Manitoba at the present time is evidence of the success which he attained. At the time of his retirement the Diocese had a Catholic population of over 10,000, with 68 parishes and 80 missions.

One of the great problems confronting Archbishop Sinnott at all times was the maintenance of the Catholic school system under the financial disabilities which separate schools face in Manitoba. A major crisis came in 1933, threatening the very existence of the Catholic schools, but the situation was saved by the efforts of the Archbishop.

R. I. P.

Leadership Course

It has been my privilege to attend a Social Leadership course given in Calgary on the 15 to 20th of February. It is with pleasure that I give my impressions and say a few words on the different topics that were discussed. I must say that I enjoyed the experience very much, since it is the first course of its kind organized in Western Canada.

The course was under the auspices of the Department of Indian Welfare and under the direction of Colonel Jones the promoter.

This course opened new horizons for us and I hope to be able to help my fellow Indians to derive profit therefrom. The aim of the course is to develop better community centers on our different reserves. I think it is a very good idea because it will give our people young and old the opportunity to attain better citizenship and develop a better social life. It was pointed out that "industry" is lacking on Indian Reserves.

I was particularly interested in the 4H Clubs which would be very profitable to boys and girls. The basic principle of 4H either in Agriculture or Home Economics is: "Learning to do by doing." We wish to practice something on this line. This will encourage our people to get on with farming and improve the general situation of the various reserves.

We discussed child welfare problems, however this has already been well in progress on our reserve. Several other important questions were brought forward which are too numerous to be mentioned here.

Now I am sure that the counsel of each band will back us on the projects that we hope to launch in the near future, so that our people may be occupied in developing trades and thereby raise their standard of living.

Thomas CARDINAL,
Blue Quills I.R.S.,
Alta.

TB Control Cuts Deaths

VANCOUVER, B.C.—Stepped up program of tuberculosis control among B.C. Indians has cut the annual death toll from 203 to 19 in the past eight years.

Dr. W.S. Barclay, Pacific Regional superintendent of Indian Health Services said recently "there is no lack of treatment today for TB among the Indian population."

There were 3600 diagnosed cases of TB among B.C.'s 29,500 Indian population.

WAKAN TANKA DANCERS

BUFFALO, N. Y., April 23 — A group of thirty college and high-school students presented a series of Indian dances to the general public in the Elks Auditorium tonight. Their programme included twenty-four dances, selected from the traditional repertoire of the Indians from the Pacific Coast, the Prairies and the Southwest. The students tried to reproduce as faithfully as possible the original steps and music.

It took those budding anthropologists five years of research and study to prepare for this demonstration. They made the costumes themselves, under the technical direction of Dr. E. Jaeger, of the Buffalo Museum of Science. These costumes have been appraised at \$25,000.00 by the insurance companies.

The group goes under the name of the "Wakan Tanka Dancers" and has already appeared on television at different times. The students are keenly interested in studying Indian art and folklore. According to them, it is a shame that the non-Indian residents of North-America are totally ignorant of the treasures of creative art accumulated by the original habitants of our continent over the centuries.

Sheep Flocks May Replace Caribou

TORONTO — Transformation of Indian hunters into sheep herders and the introduction of sheep to the interior of Quebec were proposed recently by Dr. Jacques Rousseau, director of the Montreal Botanical Gardens.

Dr. Rousseau, addressing the annual meeting of the Ontario Federation of Naturalists, said Canada must assume a greater responsibility than it now does for the northern Indians and Eskimos whose numbers have been dwindling rapidly because of the disappearance of their principal food source, the tundra caribou herds.

"It was one thought that family allowances would solve the problem, but the allowances have had little effect on interior bands who have been hunters and trappers for generations and change slowly to any other form of life."

Dr. Rousseau said it might be possible to transform the native hunters into sheep herders. He urged study of the possibility of introducing sheep to the Quebec interior.

Cree Chiefs Join Pilgrimage

The chief of the Onion Lake Indian Reserve and the Chief of the Thunderchild Indian Reserve of Western Central Saskatchewan will be among the pilgrims.

Indian Pilgrimage at St. Laurent, Sask.

All the Indians of Northern Saskatchewan are cordially invited to be present to Our Lady of Lourdes' Shrine, St. Laurent, Sask., six miles north of Duck Lake, on Saturday, July 17th. They may stay overnight to attend Sunday Mass before returning to their home. Missionaries will speak Indian languages and they will preach and hear confessions.

A special novena will be preached in English over CHBI station P.A., July 7th-15th, from 3 to 3.15 p.m.

Historical Notes

The origin of the shrine at St. Laurent dates back to 1879 when an Oblate lay brother placed a picture of Our Lady on a tree; it was soon replaced by a statue, and at a later date a stone grotto was erected together with a shelter for the pilgrims.

The first pilgrimage was held August 15, 1905. Since then many thousands of pilgrims of all nationalities pray at the feet of Mary. On the occasion of Marian Year, a special day has been set specially for the Indian pilgrims.

Marian Pilgrimages in B.C.

MISSION CITY, B.C.—On May 30th, a general pilgrimage of the Indians of B.C.'s lower main land, comprising the Fraser Valley and the West Coast, will gather at St. Mary's Mission Indian School where the old Shrine of Our Lady will be reopened in the presence of His Exc. Archbishop Duke of Vancouver and Very Rev. Father O'Grady, O.M.I., Provincial of the Oblates. Hundreds of pilgrims are expected.

On the same day, His Exc. Bishop Harrington will officiate at the opening of a new Shrine at Kamloops I.R.S.; on this occasion, a pilgrimage will be organized.



Northern Ontario Lake

Dramatic Reduction in Indian Death Rate

Daths from tuberculosis among Canada's Indian population are decreasing in truly dramatic fashion.

Figures just released by the Dominion Bureau of Statistics indicate a substantial reduction in all provinces during 1952. The rate for Canada as a whole fell from 268.2 in 1951 to 167.4 in 1952. Statistics are not available for Newfoundland and Prince Edward Island, but in the other provinces the reduction has been as follows:

	1951	1952
Nova Scotia	108.2	70.4
New Brunswick	264.8	85.5
Ontario	149.3	110.7
Quebec	334.9	228.1
Manitoba	321.7	160.2
Saskatchewan	413.2	273.5
Alberta	297.9	255.4
British Columbia	258.8	115.8

Crow Indians Perform in Paris

Paris, France. — Since December 9, 1953, a group of Crow Indians from Oklahoma, under the direction of Reginald Laubin, have been performing their tribal dances, songs and rituals at the famed "Théâtre des Champs-Élysées".

Every evening they erect a teepee on the stage, perform war dances and pray to their Gods evoking the spirits of their long dead warriors.

The Crow Indians, who number 2,500, are prosperous in their native state of Oklahoma. The buffalo skin of their teepees has been replaced by waterproof duck; their primitive furnishings have been transformed in club-chairs. They have television sets and their sons and daughters attend Oklahoma University.

PILGRIMS FROM THE N.W.T.

FORT SMITH, N.W.T. — The Director of the National Indian pilgrimage is advised that James Wrigley of Fort Simpson and Maurice Lafferty also of Fort Simpson will visit the Eastern Shrines in June.

N.A.I.B. Meet at Caughnawaga

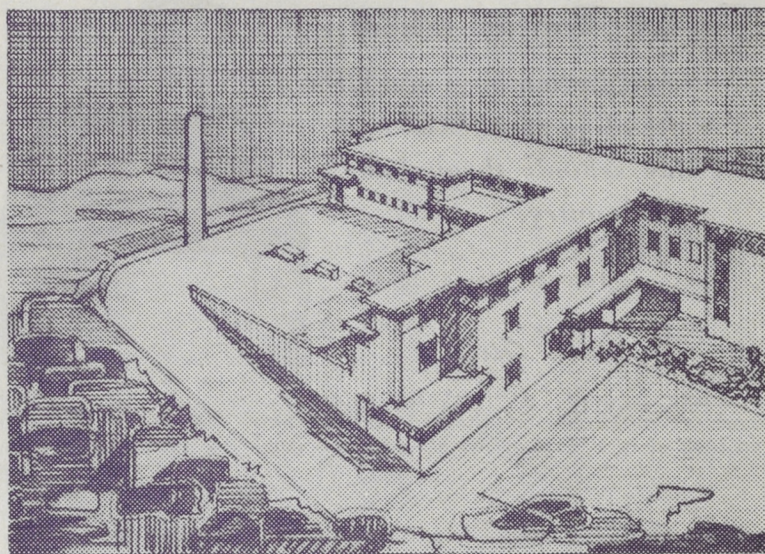
The 1954 Convention of the North American Indian will be held at Caughnawaga, P.Q., in November 1954; it will be presided by Mr. Andrew Paull of North Vancouver.

60 Years a Priest

Rev. Francis Thomas, O.M.I., will celebrate his 60th year of priesthood at the Cariboo Indian school on May 18th.

Good home ventilation is necessary and especially at night, windows should be opened sufficiently to allow the stale air to escape and fresh air to enter.

Residential Hostel For Eskimos In The N.W.T.



CHESTERFIELD INLET, N.W.T. — His Exc. Bishop Marc Lacroix, O.M.I., Vicar Apostolic of Hudson's Bay, will begin as soon as the snow will have melted the erection of a Residential school exclusively for Eskimo pupils, at Chesterfield Inlet, 1,000 miles north of Winnipeg.

This will be the first institution of this type in such a cold and inaccessible area. The residential hostel will be opened in the summer of 1955, for 72 pupils who will travel to and from home by airplane; the Grey Nuns of Nicolet will be in charge.

Lack of timber in this arctic area means that all materials for construction will have to be shipped from Montreal, at a cost of \$65 a ton. Special care has been taken to erect a very substantial and well-planned building. All supplies including food, are shipped only once a year; in order to have an ample water supply, snow and ice will be melted in reservoirs with a total capacity of 30,000 gallons.

Shrine Erected

CRANBROOK, B.C. — The erection of a shrine in Mary's honor, is planned by the staff of the Cranbrook Residential school, according to Rev. J.P. Dunlop, O.M.I., Principal.

This Shrine is being erected on the occasion of the Marian Year. In order to pay honor to Our Blessed Mother, a pilgrimage is planned to this new Shrine on May 23rd, when all Catholics in the area, Indians and Whites, will gather at the school at 3.30 p.m. The program will consist of a procession to the village church, a Solemn High Mass at the Shrine and a sermon.

(The Chupka)

Former Lebret Pupil

HODGSON, Man. — Mr. Robert Kipling, a faithful subscriber to the I.M.R. for the past 12 years, and also a correspondent, attended Qu'Appelle Indian school from 1916 to 1918. He is now farming at Hodgson, Manitoba, and supplements his income by commercial fishing in the winter.

Burial Ground Staked

GERALDTON, Ont., March 17. — Indian burial and battle grounds became the scene of a prospecting rush today as geologists began staking copper country around Killala Lake, 25 miles south of here.

With most of the ground around the lake already taken, some prospectors were beginning to stake out the lake itself, hoping to find the free copper from which ancient Indians beat out their arrowheads.

Killala was a common stopping-place for Indian tribesmen on the cross-country journey before the arrival of railways. From uncovered skeletons and muskets, it is assumed that when two tribes met there battles were fought.

The best-preserved skeletons found near the beach are dated by historians by the muzzle-loading muskets found beside them, but arrowheads with which the shore abounds go back through the copper age to the flint era.

NEW SCHOOL AT PELICAN NARROWS

Following an agreement between the Federal Government and the Province of Saskatchewan, a two-classroom school has been erected last year for 56 pupils. As a total number of 70 pupils are expected this fall a third classroom will soon be erected.

Pilgrims from McIntosh

McINTOSH, Ont. — It is expected that Sister Bonaventure, of the Oblate Missionaries Sisters who is part Indian and who is on the staff of the McIntosh I.R.S. will accompany 5 or 6 pupils from that school during the National Indian pilgrimage.

Father Renaud writes...

to all Indian boys and girls
attending residential and
day schools throughout
the country.

Toronto, May 4, 1954



Dear Boys and Girls:

Spring is here. At least the calendar says so. Often enough though, it looks like if the weather-man had forgotten to take a good look at it or to tear off at least one page. He insists on dishing out more cold now and then. Likely we didn't have enough of his winter wave!

With Spring, the end of the school-year is just around the corner, hand in hand with Summer holidays. Aye, it's there all right, but before it comes, we have to face the big hurdle. Examinations are coming too. I'm sure you won't let yourselves be unduly depressed by the thought of these final tests. You've worked hard all year, haven't you? So don't worry! You'll pull through with flying colours.

In your case, examinations should really be something to look forward to. They are a golden opportunity to prove to your parents, to your teacher, to your principal, to the government officials, in fact to the whole country, that you truly appreciate school and that you have the brains to take lots of it.

Indian school examination results have been improving tremendously over the last ten years, thanks to better schools and better teachers, but especially thanks to all of you. Keep it up, kids. The more you work and achieve good marks, the better you will be in every way.

I promised to give you more information concerning Toronto's Christmas-in-Spring electric train, Canada's first subway. Here are the most interesting facts: it is four and a half miles long and has cost \$59,000,000.00. Can you figure out the most per inch? It would have taken one man working alone at least 14,713,000 hours to have built it. How many years would that be working twenty-four hours a day every day or forty hours a week, as most people in a big city do?

The amount of materials used for just this one job is also staggering. Altogether, 27,900 tons of steel of different kinds were used, 1,424,000 bags of cement, 553,000 tons of sand and 221,000 tons of gravel.

Can you imagine the number of trips made by twenty twelve ton trucks to handle these materials just once? But take a look at the next figure: 15 million feet of lumber! Wow! isn't that a lot of toothpicks? Those are only a few of the materials used. No wonder it cost so much.

Another interesting feature is the "live rail" (or third rail) that brings the electricity to the system. All along the inside wall of the tunnel, at the height of the wheels, there is a rail fastened. Each car of the train has a set of "arms", sticking out on the side, below the carriage, at the front and rear ends. These arms slide along the third rail as the car moves along and bring in all the electricity required to operate the car. It means that the third rail is like a huge wire carrying a strong electric current all along the subway, hence it is called the "live rail". It gives life and power to the cars, but it sure wouldn't give you life if you touched it. In fact, chances are you might be electrocuted to death! Remember that when you come to Toronto and ride on our new subway.

P.G. Renaud O.M.I.

I.R.S. SCHOOL NEWS CHRONICLES

ONION LAKE

LOYDMINSTER, Sask.—During the first week of May, the annual education week was held at St. Anthony's I.R.S.; this year's project was "Indians of Today and Tomorrow", in order to study what could be made possible on the reserve through the use of available natural resources.

On Thursday, May 6th, His Exc. Bishop Blais was guest of honor at the school; on the occasion he

administered Confirmation to a number of pupils.

Welcome to the Chief

Chief Arsene Cardinal was invited to speak to the Senior pupils; he explained the workings of Indian council meetings and encouraged pupils to take full advantage of their stay in school and to aim to higher education.

Mrs. Joe. Ed. Fox

Another guest speaker at the school was Mrs. Joe. Ed. Fox who addressed the pupils on March

19th, speaking on "Work Prospect for Young Indians". She stressed the availability of nurses aid courses, commercial courses and other Saskatchewan Government Department of Labour Apprenticeship Plan openings, all of which require grade 8 education and also offer \$10. to \$15. weekly allowances while in training.

BLUE QUILLS

ST. PAUL, Alta. — A former pupil, Miss Elizabeth Cardinal has now joined the R.C.A.F. Women Division.

The school recently acquired a new film strip projector, a three speed phonograph and a public address system.

Having studied thoroughly the Indian Act, the Senior pupils, under the guidance of Father Lyons, held an election for the pupils' council: Chief: Irene Dion; counsellors: Lydia Cardinal and Josephine Whiskyjack.

BLOOD — ST. MARY'S

CARDSTON, Alta. — Gilbert Mills, Boston Red Crow, Clarence Eagle Plume and Gilbert Crow Chief of the Blood Reserve have now joined the Canadian Army.

The Toronto Star Weekly will soon feature an illustrated story on the Blood reserve. St. Mary's Indian school will be prominent in the story; Frank Weasel Head, Louis Holy Singer, Edward Eagle Bear, Gilbert Mills, Frank Eagle Tail Feathers as well as Miss Joan Bighroat were photographed by the reporters.

An February 7th and also on Palm Sunday 52 boys and girls received their first communion.

Cadets: These cadets have received promotions during the years: Sgt Edward Heavy Shield promoted to Lt, Corporal Weasel Head to Sergeant, L.Cpl Patrick Eagle Tail Feathers to Corporal, Pte Andy Black-Water to Cpl, Ptes Oliver Russell and Lou Holy Singer to L.Cpls.

Basketball: The St. Marys' Eagles won 14 games out of 25

during the basketball season.

Many exhibits are prepared for the Calgary exhibition, including the traditional bead work as well as babies' cloth, rodeo shirts, etc.

ERMINESKIN

HOBBEWA, Alta.—The M.A.M.I. recently held an election for the girls' section. Senior council: Pres., Ivy Buffalo; V.-Pres., Theresa Edwards; Secr., Irene Brown; Treasurer, Theresa Saddleback; Junior council: Pres., Hazel Cutknife; V.-Pres., Annie Saddleback; Secr., Pauline Edwards; Treas., Mary-Rose Swampy. Ten committees have been formed among the girls.

The adult members meet every month with an average attendance of 30. These gatherings are very helpful in studying problems of education, better Christian life and practice of charity.

Cadet Corps: The annual inspection of the Cadets will be made on June 11th.

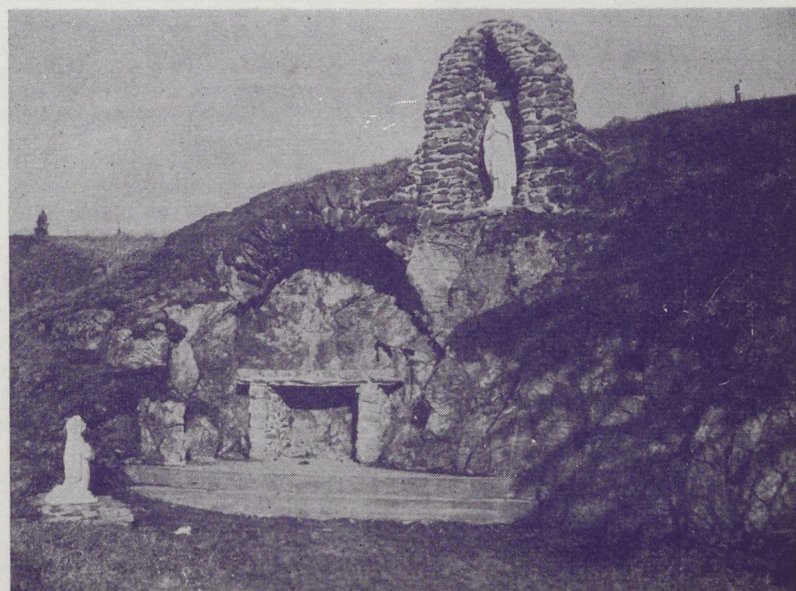
The girls cadet corps now numbers 40. Their leaders are Ivy Buffalo, Agnes Littlechild and Adele Minde.

A number of cadets will train at the Military Camp of Vernon, B.C., for 7 weeks this summer.

Ex-pupils: Nancy Lightning has joined the Sisters of the Assumption of Nicolet. Having taught many years in Ontario and in the West Provinces she is now on the St. Leonard's, Quebec, school staff.

Theresa Minde, having attended Normal School in Edmonton, taught first at Cardston I.R.S. and is now at Cluny I.R.S.

Kathleen Minde is graduating this June at the Red Deer High in Alberta; Lillian Buffalo, now in grade 9 at St. Paul, does part time office work for the school superintendent; Elisabeth Lightning completed a business course at Red Deer and has now joined the R.C.A.F.; Mary-Ann Ermineskin is taking a Nurse-Aid course in Calgary.



Our Lady of Lourdes Grotto, at the Kenora R.C. Indian School is a devotional center, specially during the month of May. Also in October, the school pupils gather at the feet of Our Lady to recite their daily Rosary.

COURS DE FORMATION DE CHEFS SOCIAUX

QUEBEC — Des représentants des Montagnais, de Sept-Îles, de Bersimis et de la Pointe Bleue, des Iroquois d'Oka, des Abénakis de Pierreville et d'Odanak et des Hurons de Lorette étaient présents aux cours de formation de chefs sociaux au Centre de Marie de Québec.

M. Laval Fortier, Sous-Ministre de la Citoyenneté a indiqué que le but de ces cours était d'initier les Indiens à devenir conscients de leurs responsabilités et d'être heureux et fiers de leur titre d'Indien.

M. J. D'Astous, surintendant intérimaire des Agences Indiennes du Canada, a mis en évidence la position de l'Indien en parallèle avec la civilisation qui l'entoure et a passé en revue l'état des principales réserves de la province.

Le Révérend Père Gontran Laviolette, O.M.I., secrétaire à la Commission Oblate des Oeuvres Indiennes a parlé des responsabilités sociales des Indiens.

M. Charles Courtois, âgé de 22 ans et Montagnais de Pointe-Bleue, déclare que ces cours "sont instructifs parce qu'ils aident l'Indien à se suffire à lui-même, à gagner sa vie et à s'établir honorablement." Mme Ernest Cree, Iroquoise, dont le mari est chef de la bourgade d'Oka, déclare que ces cours vont "nous permettre de nous instruire dans les droits qui sont les nôtres."

Les cours, sous la direction de Mlle Berthe Fortin, travailleuse sociale pour les Affaires Indiennes, ont duré de 3 au 8 mai inclusivement.

Ces renseignements sociaux apporteront l'immense avantage d'intéresser l'indien à tous les pro-

grès du bien-être, préparé à son intention et à lui fournir la possibilité de se sentir à l'aise dans d'autres milieux.

Centre d'études amérindiennes

OTTAWA — Un groupe de spécialistes en anthropologie, ethnologie, botanique et linguistique collaborera avec l'Institut de Missionologie de l'Université d'Ottawa, afin d'étudier l'anthropologie amérindienne.

Le premier travail d'envergure de ce groupe qui sera fait en collaboration avec les missionnaires Oblats chez les Indiens et Esquimaux, est la mise au point d'un questionnaire détaillé sur l'étude des langues indigènes. Ce questionnaire sera envoyé à certains missionnaires choisis dans le Canada.

Grâce à la collaboration de l'Université de Montréal on pourra faire des enregistrements de ces langues.

Un second projet, qui sera réalisé immédiatement, exigera la coordination du travail de pédagogues, de linguistes et d'interprètes dans la rédaction d'un catéchisme pour les Esquimaux.

Sous les auspices du Centre de Recherches, le Père J. Thibert, O.M.I., a rédigé un dictionnaire esquimaux-anglais. Le Docteur Pierre Radwanski a fait des études d'anthropométrie et, au cours de l'été 1954, des recherches anthropologiques seront faites sur le versant est de la baie d'Hudson.

50 pèlerins de Maliseet

Le R.P. Samuel Côté, O.F.M., de la réserve de Maliseet, au Nouveau-Brunswick, nous annonce que plus de 50 Indiens seraient présents au Cap de la Madeleine, pour le pèlerinage Indien.

Incendie de l'église Notre-Dame de Betsiamits

BETSIAMITS, 4 avril 1954 — Samedi matin, le 3 avril à 8.30 heures, le feu ravageait l'église des Montagnais de Betsiamits de fond en comble en l'espace de deux heures.

Ce temple historique datait de 1919. Il avait remplacé l'ancienne chapelle érigée en 1849 par les Oblats. Dès cette époque le Père Flavien Durocher en avait décidé la construction et les travaux avaient été exécutés par les Pères Arnaud et Babel aidés d'un groupe de chasseurs montagnais.

A l'arrivée des Pères Eudistes, en 1919, la petite chapelle ne répondait plus aux exigences de la population. Le Père Brière,

Les chefs indiens visitent le navire de guerre



Le Chef Poking Fire, de la réserve de Caughnawaga, fume le calumet de la paix avec le Commandant H. van Oostrom Soede, premier officier du navire porte-avions "Karen Doorman", en visite à Montréal le 13 mai.

Editorial

(Le Droit, Ottawa)

Eux, les anciens propriétaires!

POUR la première fois, dans notre histoire, les représentants de toutes les tribus indiennes du Canada, réunis en délégation, vont venir visiter, à leurs propres frais, certains centres religieux du pays.

Mais les organisateurs de ce pèlerinage ont cependant voulu profiter de l'originalité du fait pour offrir aux Indiens de visiter aussi certains centres politiques et, par conséquent, tel qu'il se doit, la capitale du pays.

Aussi semble-t-il à propos de noter, à cette occasion, un fait plutôt rare, dans l'histoire du monde, à l'effet que les derniers venus, dans un pays comme le nôtre, n'ont pas tiré avantage, au cours de quatre siècles d'histoire, de leur immense supériorité numérique, pour assimiler, et encore moins faire disparaître par voie quelconque de violence, les premiers occupants du territoire.

Il n'est que normal et humain qu'il en soit ainsi, mais comme le fait reste exceptionnel, il vaut bien qu'on le note.

Lorsque l'homme blanc est venu s'établir en Amérique, les hommes rouges n'y étaient pas en très grand nombre. Ceux-ci ne constituaient alors que de rares groupes isolés, éloignés les uns des autres, dispersés sur tout un continent. Ceux de l'Est ignoraient probablement tout de ceux de l'Ouest, peut-être même jusqu'au fait de leur existence, chez des peuplades qui ne possédaient ni l'écriture, ni beaucoup d'autres moyens d'expression de la pensée.

Ce pèlerinage du mois de juin prochain constituera donc un événement unique dans notre histoire. Les descendants de ceux qui précéderont nos ancêtres nous rendront visite comme des visiteurs de marque et non comme des gens admis dans la maison de leurs conquérants.

Pierre CHALOULT

c.j.m., alors curé de Betsiamits, y mit tout son cœur et son talent d'artiste, car les connaisseurs s'accordaient pour dire qu'il avait fait de ce temple un bijou d'architecture. L'intérieur était de toute beauté et Notre-Dame possédait un temple magnifique.

Nous sollicitons votre offrande de \$2.00 pour la construction de l'église des Montagnais, qui vous

donne droit à participer au fruit spirituel d'une grand'messe chantée tous les samedis, par nos enfants indiens, jusqu'à la bénédiction de la nouvelle église.

Votre nom et adresse seront déposés dans une urne au pied de Notre-Dame de Betsiamits. R. P. Lionel Labrèche, O.M.I., curé, Les Missionnaires Oblats de M.I., Betsiamits, Co. Saguenay, P.Q.

Départ missionnaire au Cap-de-la-Madeleine

Immédiatement après le Congrès marial de 1947, Notre-Dame prenait la route de l'Ouest puis du Grand Nord: elle a visité tous ses enfants Indiens, ceux des prairies, des Rocheuses, du Yukon, du Cercle polaire au Mackenzie et à la Baie d'Hudson.

Notre-Dame du Canada les aime d'un amour de prédilection, parce qu'elle préfère les pauvres et les simples, les cœurs détachés des biens terrestres. Ils veulent, à leur tour, par de nombreux délégués, rendre à Notre-Dame sa visite et lui porter l'hommage de leur tribu.

Le programme des fêtes

Ces 26 et 27 juin veulent être aussi des journées missionnaires intensives qui attireront tous les amis des missions au Sanctuaire de Notre-Dame du Cap.

La traditionnelle cérémonie du départ missionnaire, le 27 juin, connaîtra un intérêt spécial, puisque les Indiens eux-mêmes y assisteront. Plus de 200 missionnaires figureront au baisement des pieds; on est assuré que S. E. Mgr Emmanuel Mabathoana, premier évêque résidentiel indigène de l'Afrique, sera également présent.

Pèlerinage Marial des Indiens du Canada

AU nom des gardiens du Sanctuaire du Cap-de-la-Madeleine, le directeur du pèlerinage marial des Indiens du Canada vous invite officiellement, par la présente, à faire tous les efforts possibles pour recruter le plus grand nombre de pèlerins, et à vous joindre aux rangs des pèlerins. Cette invitation est aussi faite au nom des sanctuaires des Saints Martyrs Canadiens, de Sainte-Anne de Beaupré, de l'Oratoire Saint-Joseph et du directeur de la mission Iroquoise de Caughnawaga. Les Hurons de Lorette qui célèbrent cette année le 3ième centenaire de la fondation de la Congrégation de la Sainte Vierge sur l'Île d'Orléans, invitent tous les pèlerins à assister à leurs fêtes.

Pour les pèlerins venant de l'Ouest canadien:

N.B. Ouest: Les directeurs provinciaux ou régionaux de l'ouest canadien sont priés de communiquer directement avec le Père Piché, 340 Provencher, St-Boniface, Man., pour les questions qui concernent les adhésions et les frais de passage. C'est lui qui aura la responsabilité de payer d'avance les frais d'autobus nolisés pour les pèlerins.

Le directeur général du pèlerinage est toujours à votre disposition pour vous donner les renseignements que vous demanderez. Le Père G.-M. Latour est directeur provincial du pèlerinage pour l'Alta-Sask., le T.R.P. Piché pour le Manitoba, le Père J. Serrurot pour le Mackenzie, le Père Triggs pour le Yukon et le Père Ph. Scheffer pour le Keewatin.

ITINERAIRE

- 21 juin (lundi): 3.00 p.m.: Départ d'Edmonton (C.P.R.)
8.10 p.m.: Départ de Calgary, Alta. (C.P.R.)
22 juin (mardi): 6.40 p.m.: (heure normale) Départ de Winnipeg (C.P.R.)
24 juin (jeudi): Arrivée à North Bay à 12.05 a.m. Coucher sur le train.
8.00 a.m.: Départ pour Midland (Colonial Coach Lines)
MIDLAND 1.00 p.m.: arrivée à Midland: **SANCTUAIRE DES MARTYRS CANADIENS.**
3.00 p.m.: Départ de Midland.
OTTAWA 11.00 p.m.: Arrivée à Ottawa.
25 juin (vendredi): 8.00 a.m. (HAE): messe à la **GROTTE N.-D. DE LOURDES, EASTVIEW.** (Déjeuner servi gratuitement par les Pères Montfortains).
10.00 a.m.: tournée en ville; visite au Parlement. Dîner.
Départ pour le Cap-de-la-Madeleine.
8.00 p.m. (HAE): arrivée au camp Indien au **CAP-DE-LA-MADELEINE.**

Pèlerins du Québec et des Maritimes:

Tous les pèlerins de la province de Québec et des Maritimes devront être arrivés au camp Indien du Cap de la Madeleine avant 8.00 p.m. pour accueillir les délégués de l'Ouest canadien.

- 8.45 p.m.: **RECEPTION OFFICIELLE DES PELERINS; procession au sanctuaire.**
26 juin (samedi): 8.00 a.m.: confessions, communions. Déjeuner: 10.00 Grand'Messe Pontificale: Mgr M. LaJeunesse, O.M.I.
Chant par la chorale iroquoise de Caughnawaga. Sermons: S.E. Mgr H. Routhier, O.M.I., T.R.P. F. O'Grady, O.M.I., R.P. M. Jacobs, S.J.
CAP DE LA MADELEINE 2.30 p.m.: rencontre officielle du pèlerinage de l'Association Missionnaire de Marie-Immaculée.
8.00 p.m.: séance au parc du Cap (offerte par les pèlerins aux associés missionnaires de M.I.)
8.45 p.m.: procession aux flambeaux; **CONSECRATION OFFICIELLE DES TRIBUS INDIENNES A N.-D. DU CAP.**
27 juin (dimanche): 10.00 a.m.: messe du départ des missionnaires.
12.00 p.m.: pèlerins invités au banquet des missionnaires.



Foyer de dévotion mariale: le Sanctuaire du Cap-de-la-Madeleine.

- CAP** 2.30 p.m.: cérémonie du départ des missionnaires.
7.30 p.m.: réunion spéciale de tous les délégués; le but et le programme de cette réunion seront annoncés plus tard.
28 juin (lundi): 10.00 a.m.: messe en plein air à Ste-Pétronille (Île d'Orléans) en l'honneur du tri-centenaire des Hurons. célébrant: Père A. Pouliot, S.J. Sermon.
MIDI: dîner à Ste-Anne de Beaupré, visite du sanctuaire.
BEAUPRE 2.00 p.m.: procession et exercice du pèlerinage.
3.00 p.m.: départ pour Québec, visite de la ville; souper au Centre Durocher.
7.00 p.m.: Arrivée au village-Huron.
8.00 p.m.: Ouverture du pageant des Hurons de Lorette.
29 juin (mardi): 9.00 a.m.: **ORATOIRE ST-JOSEPH**, messe, visite au sanctuaire.
2.00 p.m.: visite de Montréal.
3.00 p.m.: Laprairie: **TOMBEAU DE KATERI TEKAKWITA.**
CAUGHNAWAGA 5.00 p.m.: souper à la mission iroquoise de Caughnawaga.

Retour dans l'Ouest canadien

- Retour à **Ottawa**, où tous les pèlerins de l'ouest coucheront.
30 juin (mercredi): Départ pour North Bay.
Arrivée à North Bay. Coucher sur le train.
1 juillet (jeudi): 6.00 a.m.: Départ de North Bay.
2 juillet (vend.): 10.15 a.m.: Arrivée à Winnipeg.

N.B. Tous les pèlerins qui possèdent des costumes indiens sont invités à les apporter avec eux pour les nombreuses processions qui auront lieu dans les divers endroits de pèlerinage. Nous vous prions aussi d'apporter vos recueils de prières et cantiques en langue indienne.